

the living Christ, there is the supreme and most certain fact of human history, God's own act to save and bless men where and as they are. A myth projected out of man's own consciousness has not, and cannot have, the same significance and value as a history which expresses God's

reality as saving grace towards sinful mankind. Hence we cannot be content with the quest of the historical Jesus that leaves us without the living Christ, the Divine Saviour and Lord as one with Him, as both eternal idea and ideal and historical reality.

## Literature.

### THE MEDIÆVAL MIND.

THE historian, like the poet, is born not made. And he is just as rare and precious. We have no great English-speaking poet, they say, at present, and we have no great historian. But have they observed the work done by Henry Osborn Taylor? His most important work until now was 'Ancient Ideals,' a study of intellectual and spiritual growth from early times to the establishment of Christianity, though he has also written a book on 'The Classical Heritage of the Middle Ages.' His new work is a 'History of the Development of Thought and Emotion in the Middle Ages.' Its title is *The Mediæval Mind* (Macmillan; 2 vols. 21s. net).

The first claim that we make upon a historian is for accuracy. It is the first claim that we make upon every artist and every man. It is truthfulness, sincerity, fidelity to conscience. For where that is not, no other thing is right. Now the easiest way to test a historian's accuracy is to verify his footnotes. He that is unfaithful in that which is least is unfaithful in all. He that cannot refer to a book by its proper title and give the correct number of its editions, cannot write history. Mr. Taylor has few footnotes. In this respect he is like Froude, the most inaccurate who ever obtained the name of historian. But it is not of carelessness, still less to hide his inaccuracy, that Mr. Taylor has few footnotes. It is part of his method as a historian. He writes for the multitude. Those footnotes which he has are accurate. When he refers to Migne—and he has to refer to Migne as often as to anybody—he gives the volume and the column, so that it is always possible to find the passage referred to. But it is not every reader that will care whether the references to Migne are right or wrong. Can the history itself be relied on? Can it be relied on as history? It is con-

ceivable that a man might be accurate in detail and inaccurate in the general impression. To test Mr. Taylor in his broader generalizations, turn to the chapter on 'The Growth of Mediæval Emotion.'

'In the centuries immediately preceding and following the Christian era there took place a remarkable growth of the pathetic or emotional element in Greek and Roman literature. Yet during the same period Stoicism, the most respected system of philosophy, kept its face as stone, and would not recognize the ethical value of emotion in human life. But the emotional elements of paganism, which were stretching out their hands like the shades by Acheron, were not to be restrained by philosophic admonition, or Virgilian *Desine fata deum flecti sperare precando*. And though the Stoic could not consent to Juvenal's avowal that the sense of tears is the best part of us, Neo-Platonism soon was to uphold the sublimated emotion of a vision transcending reason as the highest good for man. Rational self-control was disintegrating in the Neo-Platonic dialectic which pointed beyond reason to ecstasy. That ecstasy, however, was to be super-sensual, and indeed came only to those who had long suppressed all cravings of the flesh. This ascetic emotionalism of the Neo-Platonic *summum bonum* was strikingly analogous to the ideal of Christian living pressing to domination in the patristic period.

No need to say that the Gospel of Jesus was addressed to the heart as well as to the mind; and for times to come the Saviour on the Cross, and at its foot the weeping mother, were to rouse floods of tears over human sin, which caused the divine sacrifice. The words *Jesus wept* heralded a new dispensation under which the heart should quicken and the mind should guide through reaches of humanity unknown to paganism. This Christian

expansion of the spirit did not, however, address itself to human relationships, but uplifted itself to God, its upward impulse spurning mortal loves. In its mortal bearings the Christian spirit was more ascetic than Neo-Platonism, and its *élan* of emotion might have been as sublimated in quality as the Neo-Platonic, but for the greater reality of love and terror in the God toward whom it yearned with tears of contrition, love, and fear.

Another strain very different from Neo-Platonism contributed to the sum of Christian emotion. This was Judaism, which recently had shown the fury of its energy in defence of Jerusalem against the legions of Titus. Christians imbibed its force of feeling from the books of the Old Testament. The passion of those writings was not as the humanly directed passions of the Greeks. Israel's desire and aversion, her scorn and hatred, her devotion and her love, hung on Jehovah. "Do I not hate them, O Jehovah, that hate thee?" This cry of the Psalmist is echoed in Elijah's "Take the prophets of Baal; let not one of them escape." Jewish wrath was a righteous intolerance, which would neither endure idolatrous Gentiles nor suffer idolaters in Israel. Moses is enraged by the sight of the people dancing before the golden calf; and Isaiah's scorn hisses over those daughters of Israel who have turned from Jehovah's ways of decorum: "Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, mincing as they go, and making a tinkling with their feet; therefore Jehovah will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will lay bare their secret parts."

Did a like scorn and anger find harbourage in Him who likened the Pharisees to whitened sepulchres, and with a scourge of small cords drove the money-changers from His Father's house? At all events a kindred hate found an enduring home in the religion of Tertullian and Athanasius, and in the great Church that persecuted the Montanists at Augustine's entreaty, and thereafter poured its fury upon Jew and Saracen and heretic for a thousand years.

Jehovah was also a great heart of love, loving His people along the ways of every sweet relationship understood by man. "When Israel was a child, then I loved him, and out of Egypt called my son hither." "Can a woman forget her sucking child, so as not to yearn upon the son of her

womb? Yea, these may forget, yet will I not forget thee." Again, Jehovah is the husband and Israel the sinning wife whom He will not put away. Israel's responding love answers: "My soul waits on God—My heart and flesh cry aloud to the living God—Like as the hart panteth for the water-brooks!" Such passages throb obedience to Deuteronomy's great command, which Jesus said was the sum of the Law and the Prophets. No need to say that the Christian's love of God had its emotional antecedent in Psalmist and Prophet. Jehovah's purifying wrath of love also passed over to the Christian words, "As many as I love, I reprove and chasten." And "the fear of the Lord, which is the beginning of wisdom," found its climax in the Christian terror of the Judgment Day.

The Old Testament has its instances of human love: Isaac and Rebekah, Jacob and Rachel. There is Jacob's love of Joseph and Benjamin, and Joseph's love, which yearned upon his brethren who had sold him to the Egyptians. The most loving man of all is David, with his love of Jonathan, "wonderful and passing the love of women," unforgotten in the king's old age, when he asks, "Is there yet any living of the house of Saul, that I may show him kindness for Jonathan's sake?" To a later time belongs the Song of Songs. Beautiful, orientally sensuous, too glowing perhaps for Western taste, is this utterance of unchecked passion. And its fortune has been the most wonderful that ever fell to a love poem. It became the epithalamion of the Christian soul married to Christ, an epithalamion which was to be enlarged with passionate thought by doctor, monk, and saint, through the Christian centuries. The first to construe it as the bridal of the Soul was one who, by an act more irrevocable than a monastic vow, put from him mortal bridals—Origen, the greatest thinker of the Eastern Church. Thus the passion of the Hebrew woman for the lover that was to her as a bundle of myrrh lying between her breasts, was lifted, still full of desire, to the love of the God-man, by those of sterile flesh and fruitful souls.

Christianity was not eclecticism, which for lack of principles of its own, borrows whatever may seem good. But it made a synthetic adoption of what could be included under the dominance of its own motives, that is, could be made to accord with its criterion of salvation. What sort of

synthesis could it make of the passions and emotions of the Græco-Roman-Oriental-Jewish world? That which was achieved by the close of the patristic period, and was to be passionately approved by the Middle Ages, proceeded partly in the way of exclusion, and partly by adding a quality of boundlessness to the emotional elements admitted.'

That is a long passage to quote, and it is, after all, a torso. But it will serve. We shall not be surprised to find that Mr. Taylor's new book has given him a place among the foremost. His command of himself is a conspicuous feature of all his work—should we not say, God's command of him?

### THE GOLDEN BOUGH.

Dr. J. G. Frazer is making a great effort to keep pace with the progress of the science of religion and its growing popularity. The first edition of 'The Golden Bough' was in two volumes; the second was in three; the third will be in seven. This is the plan of the third edition: Part I. (which has just been published in two volumes) is called *The Magic Art and the Evolution of Kings*. Part II., *Taboo and the Perils of the Soul*, is in the press. Part III., to be called *The Dying God*, is in preparation. Part IV., called *Adonis, Attis, Osiris*, was published a year or two ago, and has passed into the second edition. Part V., *The Man of Sorrows*, and Part VI., *Balder the Beautiful*, are in preparation.

These parts are to be published separately, and may be separately read. But they will all belong to 'The Golden Bough.' For Dr. Frazer has determined to retain that title for the whole series of volumes, and to point out from time to time the bearing of the conclusions arrived at in each separate part on the particular problem which furnished the starting-point for the book in its original form. That problem is the origin of kings. Dr. Frazer was led to believe that in many communities the kings were first priests, or rather magicians, and had a sacred character, whence emerged many strange ideas and practices, and 'The Golden Bough' in seven volumes.

What happens in Africa happens elsewhere also. This is what happens in Africa.

'In Africa the king has often been developed out of the public magician, and especially out of the rain-maker. The unbounded fear which the

magician inspires and the wealth which he amasses in the exercise of his profession may both be supposed to have contributed to his promotion. But if the career of a magician and especially of a rain-maker offers great rewards to the successful practitioner of the art, it is beset with many pitfalls into which the unskilful or unlucky artist may fall. The position of the public sorcerer is indeed a very precarious one; for where the people firmly believe that he has it in his power to make the rain to fall, the sun to shine, and the fruits of the earth to grow, they naturally impute drought and dearth to his culpable negligence or wilful obstinacy, and they punish him accordingly. In Africa the chief who fails to procure rain is often exiled or killed.'

The first part, we say, has just been issued. Its title is *The Magic Art and the Evolution of Kings* (Macmillan; 2 vols. 20s. net). The first volume reproduces Turner's beautiful drawing of 'The Golden Bough.' And in many other ways the third edition is like the second. But new material has come into the author's hands in great abundance. And some of it is better for his purpose than anything he could anywhere find at first.

Dr. Frazer was never difficult to read. In the new edition, however, he has deliberately set himself to make his book attractive to those who have not studied Religion as it is found throughout the world and are as yet uninterested in it for its own sake. There was always a seductiveness about his paragraphs. We never wished he would have done. There is now added to that a distinct literary charm.

### DREAMS.

It must be admitted, after all that Mr. Havelock Ellis has written in his new and handsome book on the subject of dreams, that he has left the subject very much where he picked it up. Yet 'picked it up' is altogether a wrong phrase to use. For the subject is one that has received his attention for the last twenty years. The fault, if it is a fault, is, in fact, not in him at all, but in the subject itself. No one can tell us much more about dreams than we know already, than we knew, indeed, the morning we first discovered that we had been dreaming. Yet the book is not only a delight to read; it is also well worth reading. To know that we do not know is

a considerable gain in knowledge; to know that nobody else knows is something more.

But Mr. Havelock Ellis will not admit that nobody knows anything. He believes that a real contribution to dream knowledge—he calls it the greatest since Hippocrates—was made not long ago by Professor Sigmund Freud of Vienna. This was the recognition of the transformation in dream life of internal sensations into symbolic motor imagery. And this introduces, what is after all the only question of abiding interest, What have dreams to do with waking realities? All that can safely be said in answer seems to be that they are generally, if not always, *suggested* by realities. Thus: 'The idea of moral retribution and eternal punishment may be present in dreams. This may be illustrated by the dream of a lady who had an ill and restless companion sleeping with her, and was disturbed as well by a yelping and howling terrier outside. She had also lately heard that a friend had brought over a python from Africa. "I dreamed last night I had a basket of cold squirming snakes beside me; they just touched me all over, but did not hurt; I felt mad with loathing and hate of them, and the beasts would not kill me. That, I thought, was my eternal punishment for my sins." In her waking moments the dreamer was not apprehensive of eternal punishment, and it may be in such a case that, as Freud suggests, an unfamiliar moral idea emerges in sleep in much the same way as an unfamiliar or "forgotten" fact may emerge.'

The title of the book is *The World of Dreams* (Constable; 7s. 6d. net).

#### ROMAN STOICISM.

There has been much study of Stoicism recently, for it seems to appeal to the serious among us, and the serious seem to be on the increase. There has been so much study of it, and so many books have been published, that there seemed no great necessity for another. However, Professor Vernon Arnold has restricted himself to the Stoicism of the Romans, or at any rate he has given the greater portion of his lectures to the development of Stoicism within the Roman Empire. His book is therefore doubly welcome. It furnishes us with a fuller account of Roman Stoicism than books on Stoicism in general do, and it is addressed, with

charming clearness and simplicity, to the ordinary educated Englishman. The title is *Roman Stoicism* (Cambridge: At the University Press; 10s. 6d. net).

To the average educated Englishman Roman Stoicism is more interesting than Greek. For to the average man everywhere persons are more than systems; and Cato is better known than Chrysippus. But most of all is Roman Stoicism interesting because of its contact with Christianity.

To 'The Stoic Strain in Christianity,' Professor Vernon Arnold devotes the last long chapter of his book. He begins with St. Paul upon Mars' hill and the quotation from Aratus, 'For we are also his offspring' (Ac 17<sup>28</sup>). And then, in his very next sentence, he tells us that 'a generation later we find that the editor of the Fourth Gospel boldly places the Stoic version of the history of creation in the fore-front of his work,' and gives the reference, Jn 1<sup>1</sup>. Well may he say that it is impossible to estimate the influence of Stoicism upon the historical development of Christianity without trenching upon ground which is highly debatable.

Professor Vernon Arnold is very sure that the theology of St. Paul owes much to the Stoics. 'He is steeped in Stoic ways of thinking, which are continually asserting themselves in his teaching without being formally recognized by him as such.' As an example he gives the word 'universe' (*kosmos*), which to the Stoic includes everything with which he is concerned, and in particular the subject-matter of religion. To St. Paul, however, it becomes the 'world,' that out of which and above which the Christian rises to eternal or spiritual life. The debt is not very obvious. If it is a debt, the Christian has passed the Stoic thinker so far as to be actually out of sight. More convincing is what Professor Vernon Arnold says about faith.

'Closely associated with conscience in the Pauline system is "faith," a faculty of the soul which properly has to do with things not as they are, but as we mean them to be. The Stoic logic had failed to indicate clearly how from the knowledge of the universe as it is men could find a basis for their hopes and efforts for its future; the missing criterion is supplied by the Paulist doctrine of "faith," which may also be paradoxically described as the power always to say "Yes."'

## DEATH.

'Terrible to all men is Death.' And fascinating in the terror of it. So that men will be found to read a great volume of five hundred and fifty pages, with no other title to make it attractive than simply *Death* (Rider; 8s. 6d. net). Be it understood that the subject of the book is physical, not spiritual, death; then everything may be confidently looked for in one or other of its pages.

First, there is some useful information as to the Signs of Death—General Signs, Odor Mortis, Rigor Mortis, and Putrefaction. This introduces a short list of cases of premature burial and a few rules for the prevention of it. All is utterly scientific; to call these things gruesome is to put sentiment before science.

But there is more pleasure in the long study of Old Age, a subject which is receiving its own share of attention from science at the present time. The discussion of it seems always to lead to the same question: Why do we die at all? Why not decide to live for ever?

The second part of the book is occupied with Immortality, and the half of it with Psychical Research. The authors are Mr. Hereward Carrington and Mr. John R. Meader, both members of some Psychical Research Society.

Messrs. George Allen & Sons have issued the ninth thousand of *Life and Flowers*, by Maurice Maeterlinck (2s. 6d. and 3s. 6d.). It is too late to protest, which those who read the essay on 'Our Anxious Morality' might desire to do; or to say 'Thank God!', which those who read the essay on 'The Gods of War' might be disposed to do.

No speaker has less temptation to manufacture his stories, or even to adapt them, than the speaker on Temperance, so many are they and so accessible. But fresh incidents are always welcome. Mrs. G. S. Reaney has described some of the things that have come under her own observation. They are only too real and telling. The title of the book is *Temperance Sketches from Life* (Allenson; 2s. 6d. net).

To Mr. Allenson's 'Heart and Life Booklets'

has been added a selection from the poems of George Herbert. Its title is *Gathered Rosemary* (1s. net).

*The Bible Zoo* is the title given by the Rev. A. G. Mackinnon, M.A., to a series of addresses to young people on some birds, beasts, and insects of the Bible (Allenson; 3s. 6d.). There is no attempt made to 'improve'—the birds, beasts, and insects might be anywhere as well as in the Bible. They are just birds, beasts, and insects.

Dr. W. J. McGlothlin, Professor of Church History in the Southern Baptist Theological Seminary, has gathered together, and when necessary translated, the most important statements of doctrine put forth by the various bodies of Baptists scattered throughout the world. There is, indeed, no Confession of any influence or large circulation omitted, although the book is of manageable proportions and even quite convenient for the hand. Its title is *Baptist Confessions of Faith* (American Baptist Publication Society; \$2.50 net).

To the history of Methodism a special contribution has been made by Mr. George Eayrs, F.R.Hist.S. Mr. Eayrs has investigated anew, and rewritten, quite popularly, the story of Wesley's work at Kingswood. The title is *Wesley and Kingswood and its Free Churches* (Bristol: Arrow-smith; 2s. 6d. net).

The Rev. J. R. Cohu is a remarkably independent thinker as well as a remarkably graphic writer. His new book is entitled *S. Paul in the Light of Modern Research* (Arnold; 5s. net). It is a large title for a book of this size, but Mr. Cohu knows how to leave alone. The things that are settled about Paul he does not unsettle. He is interested only in the things that are unsettled—the psychology of his conversion, the source of his theology, the validity of his doctrine of sin. These are the most urgent questions. But the whole ground of the Apostle's life and doctrine is covered with the same keen sense of modern interests.

There is nothing that cries out for capable and reverent treatment more than that which forms the subject of Professor Charles Gray Shaw's book,

*The Value and Dignity of Human Life* (Boston: Richard G. Badger; \$2.50 net). There is abundance of easy congratulation upon the dignity of man—there is far too much, both in pulpit and in press. What is needed is an understanding of that which gives dignity to man, with the corollary that every honour involves its equivalent obligation.

The danger is double-edged. On the one side, both Nature and the God of Nature are supposed to be there for no other end than to minister to the physical comfort of this interesting being. On the other side, a man's sole business in this world is asserted to be to do his duty and say nothing about it. Is it the old conflict between culture and asceticism? Very likely it is. But the conclusion of the conflict is not to be found in taking a little of both. It is to be found in the adoption of a third ideal and attainment, altogether different from both. Culture is no end in life; asceticism is no end; the one end is life itself. 'I came that they might have life.' It is the only service Christ rendered to man or could render.

Professor Gray Shaw works philosophically (for he is a noted philosopher), yet practically, through the whole length of his great topic, and comes to Life.

Messrs. A. & C. Black have published a revised and enlarged edition (the third) of the first part of Karl Pearson's *The Grammar of Science* (6s. net). The first part is the physical part. The second part is promised within the year.

In issuing this third edition Mr. Pearson is astonished to find that so many of his heresies of 1892 are the orthodoxies of 1911. Why should he be astonished? It is the way with all knowledge, physical not less than theological, to proceed from the heretical or individual to the orthodox or general. But Mr. Pearson is a considerable heretic still. He boldly declares that objective force and matter have nothing to do with science, and that atoms and ether have no existence except in our own brains. He even encourages rebellion in the schoolroom by taunting boys for believing—although the teacher tells them—that 'a body remains at rest or moves in a straight line unless acted upon by a force'; or even that 'mass is the quantity of matter in a body.'

Well, Mr. Karl Pearson's *Grammar of Science* is still the best book for the theologian. And it is full of encouragement.

The modern Elis who tremble for the ark of God—this time because of the study of Comparative Religion—point to M. Salomon Reinach, and say, 'See what the study of Religion will bring you to,' just as their predecessors pointed to Copernicus and said, 'See what the study of the stars will bring you to.' They should read the criticism of Reinach's *Orpheus* which has been made by Père Lagrange. It is accessible now in English—*Notes on the 'Orpheus' of M. Salomon Reinach* (Oxford: Blackwell; 1s. net).

Messrs. W. & R. Chambers have issued a reprint of their *Biographical Dictionary* (10s. 6d.), as edited by Dr. David Patrick and Mr. Francis Hindes Groome. It is called a reprint on its own title-page, but it is certainly not a mere reprint of the edition which we have been using for a few years, dated 1899. The number of pages is exactly the same, and there is the same list of Pseudonyms at the end; but the body of the book is altered. On page 775 there is an article of thirteen lines on RAINV. The name is not found in the 1899 edition (probably because the Principal was then alive). To make room for it, the article of eleven lines on the French etcher RAJON has been reduced to two lines, and RAIMBACH the engraver, to whom four lines were assigned, has been dropped.

This is satisfactory. The book was from the beginning almost a miracle of completeness and accuracy, but twelve years bring changes, and it would have been a fault to leave these changes unrecorded. Without doubt 'Chambers' excels all biographical dictionaries in conciseness and convenience; and there is none we should trust to sooner for accuracy.

The third volume has appeared of *The Hebrew Prophets for English Readers* (Clarendon Press; 2s. 6d. net). This is very good work. For these volumes are not easily written, nor even easily printed. The notes are few, but they are the last result of wide reading and most conscientious verification. Having hit upon the best method yet discovered of making known to ordinary people the prophets of Israel in accordance with the scholarship of our day, Mr. Woods and Mr. Powell have pursued their advantage. This volume includes Obadiah, Ezekiel, and the second Isaiah. Another will complete the work.

The last volume of the series entitled 'The Messages of the Bible' has now been published. It is *The Messages of the Poets* (James Clarke & Co.; 3s. 6d.). The author is Nathaniel Schmidt, M.A., Professor of Semitic Languages and Literatures in Cornell University. As the Psalter was dealt with by itself in an earlier volume, Professor Schmidt is occupied with Job, Canticles, and the Minor Poems that are found throughout the Bible. Of these minor poems he finds thirty-one, and gives a translation and exposition of each of them. The fourth is called 'The Song of the Tower.' It is not usually recognized as a song. This is Professor Schmidt's translation:

THE SONG OF THE TOWER

(Gen. xi. 3, 4, 6, 7).

O lend a hand, let us make brick,  
And bake them till they all are hard;  
And let the brick serve us for stone,  
For mortar let us use the mud.

O come, let us a city build,  
Whose tower shall reach unto the sky,  
Let us set up a landmark here,  
Lest we be scattered o'er the earth.

Behold, one people with one speech!  
This is what they begin to do.  
Soon naught will be too hard for them  
That enters in their mind to do.

Come, to this place let us go down,  
And there the speech of all confound,  
So that no man shall understand  
The language that his neighbour speaks.

The volume is worthy of a place in this scholarly series. It will even help to give distinction to the series.

Under the title of *Religion: The Quest of the Ideal* (Clarke; 2s. 6d. net), Dr. J. M. Hodgson, Principal of the Theological Hall of the Congregational Churches of Scotland, has written and issued a new philosophical apology for Christianity. For Dr. Hodgson is still convinced that the Christian faith can be commended to the reason. His method is orderly. He begins with the need of man—not labouring to prove its existence, but giving sufficient evidence. And then by regular steps, easily taken,

he passes to the doctrines of Redemption and Atonement, and ends with a capable short discussion of Church Organization and Authority.

'We know not how to pray as we ought.' And although we have the promise that the Spirit will make intercession for us, Professor McFadyen believes that some direction will be welcome. In *The Way of Prayer* (James Clarke & Co.) he offers such direction as a man of prayer can offer.

That time-honoured, and talent-honoured, method of instructing the coming ministry, the Lyman Beecher and other lectureship, seems to have served its purpose. Now the method is letter-writing. And if all the letters written to and about ministers, and would-be ministers, are as pointed and literary, as sincerely religious even, as *Letters to a Ministerial Son* (James Clarke & Co.; 2s. 6d. net), no one will wonder that the new method should be successful.

The very latest discussion of 'the Sinaitic Question' will be found in a volume called *Sinai in Spring* (Dent; 4s. 6d. net). The author, Mr. M. J. Rendall, who is Second Master of Winchester College, made the journey to Mount Sinai (by the short route from the quarantine station of Tor), and has described it as pleasantly as he found it pleasant. Then in an Appendix he discusses the question of the Mount of the Law. He decides in favour of Jebel Musa. The distance of Jebel Musa from Rephidim is thirty and a half miles by the roughest of roads. This, he thinks, would have been impossible for one stage in the journey of the Israelites, if they had really numbered six hundred thousand men of war. But he accepts Professor Flinders Petrie's suggestion that the word translated 'thousand' means 'household,' and considers the stage quite within the compass of five hundred or six hundred fighting men.

There are materials enough for a book on *Old Times in Scotland*. To write it, however, and to write it well, two gifts are necessary, one positive and one negative. The positive gift is sentiment or the glamour of the past. The negative gift is the absence of sentimentality, which is the inability to pick and choose. Mr. Alexander D. Cumming has both, though the positive is best developed in him (Paisley: Gardner; 3s. 6d. net).

A delightful book, without and within, is *Fairy Tales of Old Japan*, by William Elliot Griffis (Harrap; 5s. net). There are no fairy tales that have just the ethereal seductiveness of the Japanese. And the illustrations are exquisite.

One of the difficulties which Mr. Edward Grubb handles in his book on *The Personality of God* (Headley) is the power of prayer to alter God's will. The Parable of the Friend at Midnight and the Parable of the Importunate Widow both teach that. Mr. Grubb explains the undoubted fact by saying that, in the first place, God's will *can fail* in so far as it is thwarted by human self-will or sin; and, in the second place, blessings are really waiting for us; but we must work for them—that is, in this case pray for them. The book is alive and sincere from cover to cover.

Professor Strack of Berlin, who writes a Preface to *A Manual of Christian Evidences for Jewish People*, prepared by the Rev. A. Lukyn Williams, B.D. (Cambridge: Heffer; 5s. net), says that the preparation of the volume has been both difficult and laborious. We can easily believe it. For what Mr. Lukyn Williams has done is to take the great anti-Christian apology of R. Isaac of Troki, entitled *Chizzuk Emunah*, and answer it, section by section. The method seems strange as well as difficult; but the author knows what he is doing. The *Chizzuk Emunah*, or 'Strengthening of Faith,' of R. Isaac is still the authority for Judaism against Christianity with all orthodox Jews—say, with ten millions out of the eleven and a half. We shall see what the Jews will do with Mr. Lukyn Williams and his book.

But for Christians also it has an interest. In the course of his argument the author has to consider all the Old Testament passages supposed to refer to the Messiah. He discusses them freshly and frankly. And how great is the change we discover in the attitude of modern scholarship to prophecy.

'Jesus and Buddha,' 'Jesus and Hinduism,' and the like; then 'Jesus and Nietzsche,' 'Jesus and Tolstoy'—these are the subjects which Dr. Newton Marshall handles in his new book entitled *Jesus and the Seekers* (The Kingsgate Press; 2s. 6d. net). And every one of these subjects is handled with knowledge and the insight which sympathetic

study gives. For Dr. Marshall is at home in the modern not less than in the easier field of ancient religious leadership.

In the year 1901 there died in Glasgow, at the early age of forty-five, Elias John Wilkinson Gibb. He had given his life to the study of the literature of the Turks, Persians, and Arabs. And when he died his mother established 'The E. J. W. Gibb Memorial' for the publication of volumes in English dealing with these literatures. Seventeen volumes have already been published. The seventeenth is entitled *The Kashf Al-Mahjub* (Luzac; 8s. net). It is a translation by Reynold A. Nicholson, Litt.D., Lecturer in Persian in the University of Cambridge, of the oldest Persian treatise on Sufism. The author of the treatise is Abu 'l-Hasan 'Ali b. 'Uthman b. 'Ali al-Ghaznawi al-Jullabi al-Hujwiri.

Now if Sufism is as yet nothing to you, Mysticism is something. And this is a book of Mysticism. The best as well as the most popular method of study is the comparative method. This book gives us the opportunity of comparing the Mysticism of Islam with the Mysticism of Christianity. And if we can add to the comparison the Mysticism of Buddhism, our study will be fairly complete. Hear what the author (whose name need not be repeated) himself says of Sufism:

"'Şúfi' is a name which is given, and has formerly been given, to the perfect saints and spiritual adepts. One of the Shaykhs says: Man şaffâhu 'l-hubb fa-huwa sâfî<sup>m</sup> wa-man şaffâhu 'l-habîb fa-huwa Şúfiyy<sup>m</sup>, "He that is purified by love is pure, and he that is absorbed in the Beloved and has abandoned all else is a 'Şúfi.'" The name has no derivation answering to etymological requirements, inasmuch as Şúfiism is too exalted to have any genus from which it might be derived; for the derivation of one thing from another demands homogeneity (*mujânasat*). All that exists is the opposite of purity (*şafâ*) and things are not derived from their opposites. To Şúfis the meaning of Şúfiism is clearer than the sun and does not need any explanation or indication. Since "Şúfi" admits of no explanation, all the world are interpreters thereof, whether they recognize the dignity of the name or not at the time when they learn its meaning.'

But the book must be read. No extract will carry any flavour away with it. The translation is



all that learning and industry combined can accomplish.

Dr. Simon N. Patten, Professor of Political Economy in the University of Pennsylvania, does not confine his mind within the bounds of 'the dismal science.' He has discovered that there is a force called Religion in the world. He has discovered that unless he reckons with that force his economic plans are apt to remain unworkable. But the religion he recognizes is a purely social religion. It is good for the community. And if it is not good for the community it is nothing. Such a cry as 'Against Thee only have I sinned,' has no meaning for him. So Professor Patten has written a book on *The Social Basis of Religion* (Macmillan; 5s. 6d. net).

Is it known in the land that there is a minister in Scotland who preaches in the Scots tongue? Is it known that he has the courage to publish his sermons? The Rev. D. Gibb Mitchell of Cramond is the man, and he calls the book he has published *Sermons in Braid Scots* (Melrose; 2s. 6d. net).

The first thing to be said about it is that the Scots is Scots and not manufactured English, or any other mongrel. The impression made is that Mr. Gibb Mitchell is at home in Scots much more than in English, for all the training he has had in the Southern tongue. The next thing to be said is that the gospel is in these sermons. Evidently the gospel can be preached as evangelically in Scots as in any other language. And it is sure to come home to the born Scot with peculiar homeliness and power.

There are many volumes of daily thoughts, yet there seems to be a ready welcome for every new one. The latest is a selection of prose and poetry, chosen and arranged for the reading of every day in the year, by Susan Coolidge, and published by Messrs. Methuen. The title is *The Day's Message* (3s. 6d. net).

To the Rev. F. B. Meyer, Isaiah is 'the Evangelical Prophet.' The interest of the book is not in what it tells us of the Israelites, or even in what it tells us of Isaiah, it is in what it tells us of Christ. And so the title of Mr. Meyer's book is plainly and unblushingly *Christ in Isaiah* (Morgan & Scott; 1s. net).

One has a rather keen feeling of disappointment on laying down Dr. W. H. Frere's book on *Some Principles of Liturgical Reform* (Murray; 5s. net). The word 'principles' in the title is out of place and consequently misleading. Dr. Frere is so much occupied, and most sincerely occupied, with the details of ritual that he scarcely gives us a glimpse of a real wide-spreading principle governing their use. The feeling one has throughout the book is that the wood is lost among the trees. And the disappointment is the greater that one sees clearly enough from this book, even if Dr. Frere had not already proved it, and proved it abundantly, by his *Principles of Religious Ceremonial*, that he has the facts at his command.

Messrs. Nisbet have republished a series of letters on *Church Unity*, which appeared in *The Westminster Gazette* (1s. 6d. net). For Unity is understood to be almost within the range of 'practical politics,' and nearly everybody has something to say about it. There are letters here from Dean Welldon, Canon Hensley Henson, Dr. Clifford, Sir George White, Professor Anderson Scott, and very many more. Only one Scotsman seems to have written—Dr. Mitford Mitchell.

In the hands of Mrs. L. Crowther, the *Children of Egypt* (Oliphant, Anderson, & Ferrier; 1s. 6d. net) are made as attractive and 'childreny' as our own. And the illustrations in colour are an astonishing success.

Dr. Henry C. Mabie has caught the ear of his own generation, and not in his own land only. And he issues volume after volume of evangelical doctrine. For he has a clear sense of the centrality of the Cross, and he has also a fine gift of sympathetic experimental language. His new book is *The Divine Reason of the Cross* (Revell; 3s. 6d. net).

Messrs. Revell have published a volume containing passages from the Bible selected for private use and family worship. It is a large volume, printed in small type and double column. The title is *Five Minute Bible Readings* (5s. net).

The Rev. James R. Kaye, Ph.D., LL.D., has put everything about the Bible and everything in the Bible (that can be put) into a great series of charts

He calls his book *The Chart Bible* (Revell; 5s. net). Most ingenious the charts are, and undoubtedly there are minds which will learn by charts and never would learn by narrative. In this book the only narrative is in the form of short paragraphs following and practically explaining each of the charts.

Miss Elma McNeal Childs has very cleverly and artistically illustrated *In Kali's Country* (Revell; 3s. 6d. net). We do not mean to say that the illustrations are better than the narratives. They go together excellently.

Very welcome is another volume of the sermons of the late Rev. T. G. Selby. Mr. Selby was a great preacher, and his sermons are as great on the printed page as on the preacher's lips. He had a fondness, it was almost a fascination, for difficult topics. And he never touched one of them without making it less difficult. Here we have 'The Affinity for Goodness,' 'The Resentment of Simplicity,' and 'Elect through Pain.' The volume belongs to Mr. Robert Scott's 'Preachers of To-day' (3s. 6d. net).

Mr. Scott has also published forty-six readings for Sundays and Holydays, by Archdeacon Wynne, under the title of *In Quietness and Confidence* (2s. 6d. net). They are the result of a good combination of two gifts—the expository and the devotional.

There could scarcely be a clearer proof of the popularity of the study of Religion than the fact that a book so representative of that study as Sir Clements Markham's *Incas of Peru* has within a few months passed into a second edition (Smith, Elder, & Co.; 10s. 6d. net). It is at first just like other studies, you have to engage in it. Then, however, its special interest and vast usefulness give it an advantage over most other studies. The pity is that so many of the men whose business it is to commend Christianity to the world have allowed others to get in front of them in this study and create a prejudice, as if the study of Religion were a study that Christianity could not face.

Mr. William H. Groser, B.Sc., Senior Hon. Secretary of the Sunday School Union, has published a volume of studies in childhood and

youth, which he calls *The Opening Life* (2s. net). No Sunday School book can now ignore psychology, but Mr. Groser's psychology is quite easily mastered. His chief desire is to be of service to those who have to teach in Sunday schools without having received a scientific training.

A few months ago there appeared an article in the *Agnostic Annual* against missions and missionaries. It was a plea for an anti-missionary society. The writer was Sir Hiram Maxim. But as soon as that article was read by Agnostics in lands where missionaries are working, letters poured in upon the publishers which flatly and indignantly denied the statements which Sir Hiram Maxim had made. And these letters were written by Agnostics—by Rationalists like Sir Hiram Maxim himself.

That was one lesson. Another is needed. For here is a book, professing to be written by a Chinaman, in which missions and missionaries to China are denounced as roundly as they were denounced by Sir Hiram Maxim. The book has been compiled from a most miscellaneous assortment of literature. It is far too long and far too wearisome to accomplish anything, either good or bad. But it is sure to get its answer. One of the letters in answer to Sir Hiram Maxim, and one of the most damaging to his case, came from China.

The title of the book is *A Chinese Appeal to Christendom* (Watts).

A large number of the papers read at the Fifth Universal Congress for Free Christianity and Religious Progress, which was held in Berlin in 1910, have been republished as pamphlets by Messrs. Williams & Norgate (6d. net each). Among the rest we notice Harnack on *The Two-fold Gospel in the New Testament*; Niebergall on *The Art of Preaching in Germany*; Bousset on *The Significance of the Personality of Jesus for Belief*; and Dorner on *Philosophy and Theology in the Nineteenth Century* (1s. net).

A book on *Personal Magnetism*, written by the Rev. Thomas Tait, M.A., B.D., of Christchurch, New Zealand, deserves attention in spite of its scarcely more than pamphlet size and binding. Mr. Tait is able to impress young men with a sense of their high calling, their high calling simply because they are men.